

PITIFUL TALE OF THE SISTER OF CHARITY WHO WAS ENSLAVED BY THE MAHDI.



WHIPPED, TORTURED AND MUTILATED, AND NOW, A MOTHER OF FIVE CHILDREN, SHE HAS JUST BEEN RESCUED BY GENERAL KITCHENER'S ARMY AT OMDURMAN.



FATHER OHRWALDER
AND ELISABETTA VENTURINI
AND THE SLAVE GIRL ADILA.

—FROM—
"TEN YEARS' CAPTIVITY
IN THE MAHDI'S
CAMP."

SISTER GREGOLINI.

The Proper Way to Get Married.

As Told by Prof. Robert McL. Cum-
nock, of the School of Scientific
Matrimony, Northwestern
University.

THE first real school of matrimony has been started under the management of Professor Robert McL. Cumnock, head of the Oratorical Department at Northwestern University, Evanston, Ill. He is teaching 150 ambitious young men and attractive young women how to tie the knot matrimonially, should they ever be called upon to do so professionally.

That Professor Cumnock has established a school of matrimony has been given out variously and widely in the press. But it is false to him to say that he has been misunderstood. He is neither marrying people nor offering inducements to couples to go to his school of oratory and be "spliced" artistically. Recognizing the beauty and dignity that lie in biblical and liturgical readings, he wishes to teach his pupils to read them, or deliver them with due dignity and solemnity. He has not yet reached the point where he gives practical lessons by requiring that his bright young men shall stand up with the pretty "co-eds" (though any of them would be glad to do so in earnest) and actually go through the matrimonial forms for practice. Perhaps he will do this later on. Perhaps the little winged god will have something to say about it.

Many of the students of the Northwestern will eventually occupy pulpits. Professor Cumnock recognizes that a good address is necessary in all learned callings, whether the bar, the stage or the pulpit. He agrees with Bishop John H. Vincent, who said: "There are many bad habits of the pulpit—loudness, harshness, awkwardness, put-on pathos, excessive gesticulation, which an old fisherman criticised in his parish as 'too much lobstering with his hands.'"

There are two years in the School of Oratory at the university, and in the senior year the reading of the Bible, the hymns and the liturgy, the Book of Common Prayer, form part of the curriculum. In the liturgy the sacraments of baptism, of the Holy Supper, the burial service and the marriage service are found, and when, a week ago, Professor Cumnock announced that the marriage ceremony would be taught, one of his students, probably William Levere, gave it out that the professor was going to start a marriage school, with practical illustrations of the proper way to get married.

"Now, if I should start such a school, or if any one should, the campus would not be big enough to hold the class," said the professor. "It would be the most successful school in the country."

"What I did propose to do is to show just how the marriage ceremony should be read. It is a very difficult service. The prayers are beautiful and solemn, and perfection in reading it is a great acquisition. Those whom I teach would teach others, and a perfect knowledge of how to read and conduct such services would do away with much of the excitement and awkwardness that now mark the average marriage. Yes, of course, it would enable the young women of my class to run things smoothly when their own time comes."

The form of solemnization of marriage which the professor teaches is that of the Protestant Episcopal Church, wherein the minister, after the bride is standing on the left and the groom on the right, explains in well chosen words the honorable estate of matrimony, and then, addressing the contracting parties, solemnly warns them of the responsibilities they are about to assume. He says:

"I require and charge you both, as ye will answer at the dreadful day of judgment, when the secrets of all hearts shall

be disclosed, that if either of you know any just cause or impediment why ye may not be lawfully joined together in matrimony, ye do now confess it. For be ye well assured that if any persons are joined together otherwise than as God's Word doth allow, their marriage is not lawful."

Now, these words, if uttered by a preacher whose education is bad, would rob the ceremony of much of the impressiveness naturally belonging to it. Under the circumstances both bride and groom would be pardoned if they should be discovered gazing at the ceiling or staring vacantly into space. Professor Cumnock shows the students how to deliver the passage so as to produce the proper effect of solemnity and dignity.

Professor Cumnock also teaches how the officiating clergyman should ask this highly important question:

"John (or William), wilt thou have this woman to be thy wedded wife, to live together after God's ordinance in the holy estate of matrimony? Wilt thou love her, comfort her, honor her and keep her in sickness and health, and forsaking all others, keep thee only unto her as long as ye both shall live?"

The groom's response, "I will," given according to the Cumnock version, has the true ring of honest purpose. It means something. And the young lady in the case betrays more than a perfunctory interest in the proceedings when she replies to the question that follows, as Professor Cumnock teaches it:

"Wilt thou (Mary or Angelina) have this man to be thy wedded husband? . . . Wilt thou obey him, and serve him, love, honor?" etc.

If the co-eds follow their instructions as given by their professor, when their time comes to say "I take thee, John, to be my wedded husband for better for worse," John will know she is talking from her heart's

depth, for she will throw as much honesty into it as she would into a promise to go to a matinee.

When John puts on the ring and says "With this ring I thee wed, and with all my worldly goods I thee endow," the bride will feel just as safe as if he were handing to her a deed to a new house and lot.

In teaching the science, or art, or what ever it is of matrimony the proper educational effect is all that Professor Cumnock seeks.

"To lend the proper solemnity, and meaning to the beautiful and dignified language of the service," as he himself says.

"Of course," said the professor, "I am willing to put up with the fun and enjoyment the report that I was establishing a matrimonial school has afforded. But much depends on the proper reading and interpretation of the words of the hymns, and the Bible, and the sacraments, and it is one of my duties to teach this truth."

The divinity students at Evanston agree that Professor Cumnock's recitation of the marriage ceremony lends it great dignity. One of the circles, who was asked about the matter, said to the Journal correspondent:

"Oh, Professor Cumnock has been misrepresented. He is only teaching how the words should be pronounced, to save excitement and avert awkwardness at marriages. The words themselves are, of course, charming, and they should furnish inspiration without much teaching."

Professor Cumnock's class has increased since it became known that he was devoting attention to the marriage service. Professor Cumnock was born in 1844, in Ayr, Scotland. Robert Burns's town, but came to America when a year old. He was graduated from Wesleyan University in 1868, and went direct to Evanston. No drama's reader on the platform outranks him. His most famous pupil was the late Frances E. Willard.

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SISTER GREGOLINI has been rescued by General Kitchener's army, after fifteen years' imprisonment by the Mahdists.

Probably the story of her sufferings and her devotion to her religion is unparalleled in the history of the world. She was Lady Superior of the Mission Convent at El Obeid, in the Soudan, which was captured by the Mahdi in 1883.

For three years she was kept in close imprisonment, horribly tortured and frequently flogged. Then she was forced to be a slave to a Greek prisoner and to marry him. She had five children.

She witnessed the horrors of the sack of Khartoum. Many of her companions were murdered or died of disease and starvation.

Now, after eighteen years' absence, she is returning to her mother and family in Verona.

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All the stories of suffering and martyrdom that the Soudan has revealed none is more pitiful than that of Sister Gregolini. She was rescued from a living grave when General Kitchener's army routed the Khairi Abdullahi and exterminated Mahdism near the ruins of Khartoum.

The world has already heard of the long imprisonment and miraculous escape of Slatin Pasha, the officer, and of Father Ohrwalder, the priest. It has yet to hear the history of the gentle Sister Gregolini, imprisoned apparently for life, subjected to in-



A BRUTAL MAHDIST MUTILATES
SISTER GREGOLINI'S NOSE WITH
HER OWN SCISSORS.



FROM "TEN YEARS' CAPTIVITY IN THE MAHDI'S CAMP."
THE ARAB WHO EFFECTED THE ESCAPE OF FATHER OHRWALDER AND THE SISTERS

credibly tortures, both physical and moral, and at last rescued by Kitchener's victorious army.

When the rising sea of Mahdism overwhelmed the Soudan there were a number of devoted men and women of the Catholic religion working among the natives. They had gone there with the consent of the Egyptian Government, and had made great progress.

Among them was Sister Gregolini. She belonged to a good family of Verona, in Italy, where she hopes soon to return, after an absence of eighteen years. An aged mother and several brothers and sisters await her.

She was the Lady Superior of the Mission Convent at El Obeid, in the Soudan, from 1880 until 1883, when the Mahdi's followers captured that city and murdered or enslaved all its inhabitants, including the fathers and sisters of the mission.

Of this tragedy Father Joseph Ohrwalder, who had previously been captured by the Mahdists at Delen, gives the following harrowing description:

"The Mahdi and his hordes entered El Obeid and made the Mahdists his residence. Guards under the command of unskilled men were posted outside every large house, to prevent the natives escaping, to further extort money and to search for treasure. Children, servants and slaves were kept aside, and by continual flogging were compelled to divulge the secret hiding places."

"The mission buildings were of course, entered by thousands of Mahdists. Father Bonomi and Brother Locatelli were sick, and the sisters were completely exhausted. Hundreds of Dervishes struggled to break into the narrow enclosure, where the unfortunate brethren lay ill. The cruelties which the sisters were round their necks were wrenched off and broken to pieces with axes."

"Sister Concetta Corsi, who was then one of the strongest, flew at these intruders and made them wonder at the boldness of a poor weak woman. Some of

them entered with drawn swords, and, pointing their lances within an inch of her bosom, they threatened her with instant death if she made the slightest resistance; but she answered, 'You are dogs, and not men!' whereupon one of them standing near her gave her a blow in the face, which broke several of her teeth and made her mouth pour with blood."

The Mahdi's wife, Dervishes then drove the fathers and sisters of the mission over the desert to Jeddah. In order to torture the prisoners, the Mahdists took away their shoes and made them walk barefooted. The sharp stones cut their feet so that they were obliged to end their march on their hands and knees.

At their capture Sister Gregolini happened to have a pair of scissors in her pocket. The Khalifa used them to slit the centre of all their noses up between the nostrils. After this, by refusing them water, he endeavored to force them to become Mussumins; but they rebelled that he was not their master and that they would only answer the Mahdi. Seeing that they remained obstinate, and fearing to lose such valuable prisoners by death, he doled out, not sufficient water to quench their thirst, but just enough to keep life in them. When they were eventually brought before the Mahdi he urged them with threats of death by torture to embrace Mohammedanism. They again refused, being frequently beaten, not only on their bodies, but across their faces with whips.

For three whole years the sisters were kept in close imprisonment, and during that time they were continually flogged with whips in the most brutal manner.

They were forced to accompany the Mahdi's army when he captured Khartoum and murdered the heroic Gordon. They witnessed the horrors of the sack, of which Father Ohrwalder, who was with them, writes:

"The ruthless bloodshed and cruelties exercised by the Dervishes in Khartoum is beyond description. I will briefly describe the deaths of the best known people. Nicola Leontides, the Greek Consul, who, on account of his amiable character, was much respected in Khartoum, had his hands cut off first, and was then beheaded. Martin Hansal, the Austrian Consul, who was the oldest member of the European colony, was alive up till 2 p. m. when some Arabs, from Burd, led by his Chief Kavass, who was on bad terms with him, entered the court yard of the house, and on Hansal being summoned to come down, he was at once beheaded. At the same time Malatte Skander, a carpenter, who lived with him, was killed in the same way. His body, together with that of his dog and his parrot, were then taken out, alcohol poured over them, and set fire to. After a time, when the body had become like a red-hot coal, it was thrown into the river."

"Human blood and ruthless cruelty alone seemed to satisfy the Dervishes. The Austrian tailor, Klein, on making the sign of the cross, had his throat cut from ear to ear with a knife which was used to slaughter animals, and his life-blood was poured out before the eyes of his horror-stricken wife and children. Not satisfied with the death of the father, they seized the son, a youth of eighteen, and, burying his lances in his body, they stretched him out at his mother's feet a corpse! They then took counsel as to how they should kill the next son, a lad of fifteen."

"By this time the mother, a daughter of Cattarina Nobili, of Venice, was worked into a state of mad despair. Seizing her son of five years old with her right hand, while she held her sucking babe to her breast with her left, she fought against those murderers like a tigress being robbed of her young, and they could not wrest her children from her. But they seized her daughter, a girl of eighteen, who became the wife of an Arab."

"The son-in-law of Dr. Georges Hey (who had been killed in the Hicks expedition) was roused from sleep by the noise of the Arabs breaking in. He rose from his bed, and, making the sign of the cross, rushed to the window, where he shouted 'Aman' ('Security of Life'); but a bullet struck him in the forehead and he fell dead at the feet of his young wife. The Dervishes forced their way into the house, broke in the door of the room where the dead man lay stretched out on the bed, killed another Greek and clove open the head of the little son, a boy of twelve years of age, with an ax, scattering his brains over his unfortunate mother, who was sitting beside him. She saved her little son of six months old by saying he was a girl. The mother herself was not killed, as she was with child, but she was reserved to become the wife of Abderrahman Wad-en-Nejumi."

"It is deplorable to think that at such a time were found certain of the well-known townsmen of Khartoum who assisted the Dervishes to lay hands on all the prettiest girls in Khartoum. Through their intermediary many of the women, who had cut off their hair and in other ways concealed their beauty and sex by disguising themselves as men, fell into the hands of the Ansar."

"May God's curse fall on those wicked traitors who delivered up those unfortunate in order to gain favor with the Mahdi! What sufferings these miserable creatures underwent when they lay huddled together like cattle in a pen, awaiting their cruel fate! Many of them were still in their silken robes, all bespattered with the blood of their husbands and children. And there they lay, awaiting their turn to become the wives of those who had murdered their husbands and their offspring!"

"The first selection was, of course, made for the Mahdi, who took for himself all girls of five years of age and upward, whom, in a few years' time, he would take to his harem. Then came the turn of the three Khalifas, whose selections were made especially under the direction of Wad Saleman. Then followed the Emirs, each in the order of his rank, and one by one they made their choice of these wretched women. Those that were left were distributed among the Ansar. Then were openly enacted sights which would have melted hearts of stone. The weeping and lamentation of the white women, as they prayed and besought the pity of



FATHER OHRWALDER'S
INTERVIEW WITH THE
MAHDI AT RAHAD, CONCERNING
RELIGION.

FROM "TEN YEARS' CAPTIVITY IN THE MAHDI'S CAMP."

their masters, the rough jeering and foul replies of these monsters—it is all too horrible to relate."

After the destruction of Khartoum Sister Gregolini and her companions in misery were kept in the new city of Omdurman, which was built near the old one. The Mahdi, finding that no torture would make them change their religion, forced them to be slaves to certain Greek fellow-prisoners and to be considered as married. Sister Gregolini was assigned to a man named Kokorombu. They escaped being taken into harems.

A certain amount of freedom was allowed to them, but they were made to understand that they would be killed if they attempted to run away.

In 1891 Father Ohrwalder and Sisters Cattarina Chincarin and Elisabetta Venturini and the slave girl Adila made their escape, with the assistance of Monsignor Soggaro, of Cairo, and Colonel Wingate, one of the cleverest officers of the Egyptian army. Their ride on camels over 800 miles of desert, infested with savages, was a wonderful achievement.

Poor Sister Gregolini had to remain, apparently condemned to perpetual imprisonment. Monsignor Soggaro, it is reported, decided that he could not aid her to escape. She had five children, all but one of whom have died owing to lack of nourishment and the deadly climate. The only surviving one is now eighteen months old.

General Kitchener won a great victory for civilization and humanity at Omdurman, and the rescue of Sister Gregolini was no unworthy part of it.